THE PRESENTMENT OF A Schismaticke.

By the Right Reverend Father in God, *THOMAS*, Lord Bishop of *DVRHAM*

In his Sermon Preached at the Cathedrall Church of Saint *Pauls* the 19. of *IVNE*. 1642.

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by Thomas Morton

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THE PRESENTMENT

OF A

But if any man seeme to bee contentious, wee have no such Custome neither the Churches of God.

THe sound (Beloved in Christ Jesus) I say the very sound of these two words which you have heard, *Contentions* and *Churches*, can tell you of the consonancy which is between this Text, and these our times of Contentions and distractions in our Church, which will more manifestly appeare in the discussing the Text it selfe, which consisteth of these two parts.

The first is the presentment of a Schismatick, in these words [*If any seeme to be contentious*.]

The second, of a Renouncement and rejecting of him in the next words [*Wee have no such Custome nor the Churches of God.*]

In the first place we are to learne the Presentment, [*If any*] doth the Apostle doubt hereof? He sheweth in the former Chapters that he had information thereof, and doth he now question it? Let us consult with himselfe in the 18. *verse*, where speaking of that his intelligence, saying [*I heare there are Schismes among you*] addeth, saying [*and I partly beleeve it.*] O that we could beleeve our contentions but in part: Next [*If any*] saith he, naming none, nor will I: No nor yet will I aime at any one; however: [*If any*] saith the Apostle, he is absolute, he will not spare any one; *There is no respect of persons with God*; and so it ought to be with the Ministers of God: But we shall see our Schismatick in the next words, *If any man be contentious*. Behold the Man, it is the contentious Man; who will be far more visible in the *Greek*, φιλόνικος, signifying a

contentious man: And which is more, there is in it both φιλο, a lover, and νεικος in the end observed by the *Grecians*, to give this *Emphasis* to such words, as to import a *delight of doing*: And now you have the full face of this Schismatick, that he is one that delightfully loveth Contentions: Nevertheless, because one may see the face of another, and yet not discern the lineaments and figurature, except he take an exact view. So here will it be hard for us to mark the right properties of this kinde of man without some description setting out his Characters even to the life; to this purpose wee have brought you one, as exact as either wit could invent, or art expresse; borrowed from St. *Augustine*, which for the excellence thereof * Mr. *Calvin* translated into his institutions the which I am to deliver to you paraphrastically.

*Calvin. Institut lib. 4 c 1. §. 16. x. August l. 3 contra Parm l'i fillii mali qui non odio iniquitatem alienarum sed studio contentionum suarum infirmas plebes, jactantia sui nominis irretitas, vel totas trahere vel certe devidere affectent, superbia, tumidi, pervicatia vesani calumnijs i fidiosi, seditionibus tumulenti, qui ne luce veritatis carere ostendantur umbram rigidæ severitatis ostendentes ad sacrilegij in Schismatis & occasionem practionis.

First, *this contentious man*, saith he, *maketh ostentation of his own worthinesse*; his Character here is selfe conceitednesse, ranck poyso at the first, as *Solomon* in his *wisdome* thought of it: *Seest thou one conceited in himselfe* (saith he) *there is more hope of a foole then of him*: especially if it be of the worthinesse of his owne wisdome: And if he be given to Ostentation, then sure he will seek out some company among whom hee may boast it: That is the next *carrying people after him* (saith *Augustine*) alluding to the words of Christ, concerning like *contentious*, *drawing disciples after them*, this Character is popular ambition, that that company may be dependent upon them, and then it is oddes hee will carry and draw them from the Church, which is specified in the next words. *Affecting Divisions*: This Character is black malice, affecting divisions, that is, delighting in divisions, even for divisions sake, as much as to cut off the limbes of a man, only to cut them off: And when this division is wrought, what will this boaster thinke of himselfe trowye; It is told us, *he swelleth with pride*. You have his

Chara-

Character named, it is ſwelling pride. And no marvaile, for when this oſtentator ſhall look behinde him and ſee, as a Leader, what troopes of people hee carrieth, or as a *Rabbi*, what number of Diſciples he draweth behind him: is it any wonder that being cryed up by their acclamation, their breath ſhould be a full gale (He hoyſing up his top-ſayle) to carry him, hee knoweth not himſelfe whether, being now deſtitute both of the helm of diſcretion, and anchor of moderation, as will now appear by his other Characters, in reſpect both of Church and ſtate: Church how? Hee is *deceitfully ſlanderous*: You ſee the Character is lying *deceitfully*: And ſo it muſt needs bee; for doth any ſeparate themſelves from any Church, but will caſt durt with their heeles upon the face of that Church by imputations (albeit never ſo falſe) againſt their generall converſation, as prophane, their Doctrine erroneous, their worſhip as ſuperſticious, or Idolatrous, whereof we ſhall have occaſion to ſpeak hereafter. Nor ſhall the civill eſtate eſcape them. Therfore doth *Auguſtine* note them to bee *trecheronſly ſeditious*: *Germany* gave the world ſufficient arguments hereof, by the miſerable combuſtions rayſed by the *Anabaptiſticall* faction among them: and ſomething I could ſay concerning the ſame among us; If the report of *Pamphlets* were worthy the *Pulpit*: only this one thing, which I have read in divers of their printed Bookes; that in their invective againſt Church government and Service, they excite their Auditors by ſuch texts of Scripture as ſpeake directly of maſſacring: One I have yet in memory, the words of *Ieremiah*, *Curſed is he that doth the work of the Lord negligently*, where immediatly followeth. *And curſed bee he that keepeth back his ſword from bloud*: wherby was ment the vengeance which God would have executed upon *Moab*, as if they who are now thorns in the eys of States, would afterward prove goads in their ſides: but can any imagine howtheſe contentious ones can preſume to ſhew

ſhew their faces in broyling the world in this manner? Bee it knowne unto you that however oſtentative ſuch men are, yet they diſguiſe themſelves, as the ſame Father will have us obſerve. *Leaſt they may ſeem* (ſaith he) *to be deſtitute of the light of truth.* Deſtitute then they were of truth, which is the Character of ignorance, although they would not ſeeme to be ſuch; next they arrogate to themſelves *the ſhadow of Auſterity*: Not true auſterity, but a ſhadow of it, which is a Character of *Hipocriſie*; The Devil himſelf could not deceive men comming (as I may ſo ſay) in his own likeneſſe. & not putting upon himſelf the ſemblance of an *Angell of Light.* And notwithſtanding all this, his auſterity is but a ſhadow, why ſo? Becauſe it is not ſubſtantiall in them; for what is the ſubſtance of a Chriſtian, is it not charity? *If I give my bodie to be burnt, and have no love, I am nothing: If I give all my goods to the poor, and have not Charity, I am nothing.* So that theſe men having but a ſhadow of goodnes, they themſelves are tranſparent; ſo that a man (in reſpect of Charity) may look thorow them, and then their Character muſt be juſt nothing, otherwiſe our Apoſtle wil give them a proper one: where he ſaith of ſuch contentious ſpirits. *Whilſt you have Schiſmes are you not* σαρκικοὶ, *Carnall?* When therfore we are to diſcern of theſe, we are not to regard their outwards; becauſe their *Auſterity* is but a pretended ſingularity of devotion in themſelves, & rigidity againſt others, which how ſpirituall ſoever it may ſeem to be, yet it may be carnall: For *Pride* and *Envy* are Nationals, & yet by the Apoſtle are liſted among the *Fruits of the fleſh*, which are the corrupt Acts proceeding from the rationall power of man, even as *Hereſie it* ſelfe is there termed, beſide which attribute *Sacrilegious*, what the appetite of Schiſmaticks hath always bin this way is notorious, whereof ſomewhat hereafter. I have reſerved for the laſt place a Character which maketh

1 Corinth. 13.

Galat. 5. 20.

keth his case most desperate, called by *Augustine* maddish obstinacy, of which kind *Augustine* himself had full experience, when he said, *Convincere eos possum, convertere non possum*, convince them I can, although I cannot convert them, which is not to perswade them, although they bee perswaded, *Aristotle* his sophisters just, whose scope in all dispures was not verity but victory, especially by holding their own conclusion. As if our φιλόνικος had been begot of φέρω & νίκη.

And now that wee have so full a presentment of this φιλόνικος, what shall we do with him? What, but send him to receive his doome from the Apostle in his next words in the second part of this Text.

Wee have no such custome, nor the Churches of God.

As much as to say, that the Schismatick by raysing contentions in the Church, hee is an adversary both to the Apostolicall Order, and also to the custome of all Churches of God: And therfore he justly incurreth that judgment from God, which hee is liable unto: In a word, these contentions being rife in the Church of *Corinth*, the scope of the Apostle herein was to preserve the reputation and dignity of this Church.

I must first begin with this scope of the Apostle, who finding these contentious persons seeking division in this Church will have them know that departing from it, was to depart from the Church of God; but stay a little, could the Church of *Corinth* bee accompted then the Church of God? Did St. *Paul* think so? Nay, did hee not reprehend some in that Church for their impetuous transferring of their civill jars, and suits of Law unto the Courts of Infidels? 1 *Cor* 6, 7. Others for their wicked connivence and indulgence towards the *Incestuous*, 1 *Cor.* 8. 5. Others for their vile prophanations in the sacred *Assemblies*, 1 *Cor.* 11. 32. Yea and other some for Heresie to boot, 1 *Cor.* 15. Now is there any Schismaticke, yea or not Schismatick almost, who at the first hearing of

that much would not judg this *Corinth*, to have been a Sinagogue of Satan, rather then so much as to cary the title of a Church, what would our Apostle have said to this objection if he had bin now alive; verily the same which he said in the inscription of this his Epistle to the *Corinthians*, when he wrote thus, *Paul an Apostle of Iesus Christ to the Church of God* (where) *in* Corinth: *Corinth* therefore was then the Church of God.

Vse. Hereby we have this doctrinall point, to wit, that we are not to depart from any Church of Christ, for any scandall given unto us by any members and Professors therein, but either for extreame Errours of Doctrine, or Godlesse practises as being professed by it. You have heard of the resemblances which have bin made of Gods Church as namely that it is compared unto a field, wherin are sown tares as well as wheat; to a Net, wherein are contained dead fish as well as living; and to a Fold, having in it Goats as well as Sheepe: Yet is not the field to be spoyled because of the Tares, nor the Net to bee rent, because of the dead fish; nor the Fold to be broken, because of the Goats. But the example of Christ may be our best direction, who since his Ascention into heaven, sent his messages to the seven Angels of the seven Churches in Asia, charging five of them with their severall faults, *Apo.* 2. & 3. Saying, *I have something against thee: And I have something against thee and thee:* And in each of these every *Something* was a crime of a large size. These Angels by antiquity were termed Bishops, albeit ill Bishops, now let us see the processe of Christ against them, doth he deprive them at the first? No, but gives them their particular admonitions, denouncing their removall, except they should repent. Nor doth he threaten the Innocents together with the Delinquents: much lesse doth he denounce eradication of the Office, because of their abuse of it, no but by reprehending their vices

vices only, he thereby justifieth their Offices. As we read of the Lord of the unjust Steward in the Gospell, he said to him, because of his injustice, *Thou shalt be no longer Steward*: Out with the unjust Steward then; but wil the Lord therefore have no steward and abolish all Stewardship ever after? There was no such meaning, neither had Christ here: Because the other two good Angels were still continued and conserved. In a word, I should but aske any of these refractories, where, in all their reading of the booke of God, from the beginning of Genesis unto the end of the Apocalyps, they ever found a free and visible Church, wherein there was not a mixture of godly and wicked professors.

Now that we have vindicated this Church of *Corinth* you will expect (I suppose) how wee shall defend our own *Corinth, the Church of England.* This must be our next endeavour, by returning to our Text againe.

We have no such custome nor the Churches of God.

Which words we say, did consequently infer both a confutation of the errors of Schismaticks and likewise a condemnation of their practise; we begin with our confutation.

But first, we must understand their criminations against our Church, the principall are these; her *Constitutions, Episcopacy, Ceremonies and Liturgies*: The Imputations they lay upon her in these respects are twofold, one is the unlawfulnesse of them, as being no matters indifferent, the other is their other viciousnesses, as being either *Popish, Superstitious*, or *Idolatrous* respectively.

Against the first, we shall answer by way of appeale, as our Apostle instructeth, namely, unto the *Custome of the Apostles themselves*, or of other the acknowledged Churches of God.

Are constitutions unlawfull? We appeale to the Apostles and their Constitutions against eating of strangled

or bloud, *Act.* 15. and for brevity sake, we challenge all our opposites, to bring us the example of any one publike peaceable constituted Church in all the Christian world, wherin there were not enacted *constitutions* to regulate the Churches by; and we shall as easily return unto them a perfect body of a man without joynts or sinews; wee shal not except herein the Church of God at *Geneva*; *Beza* a famous Pastor in that Church, wished that, *they who oppose the Constitutions of the Church might be punished as the enemies to the Church.*

Beza Epist. 8. & 44.

Second. *Episcopacy* had the next crimination, of which I shall not say many words, but yet much, for wee (for the lawfulnesse therof) dare appeale unto the Apostles institution of it, to Christ his approbation already spoken of, to the universall practise thereof throughout the whole Christian world, as *Jerome* spake, even the compasse and breadth of Christianity, for it's time as also for it's length in the continuance of it universally, until this last age: We adde for the justification of the same lawfulnesse) to the judgement of all Protestant Churches of former times.

Thirdly, concerning the lawfulnesse of significant *Ceremonies*, likewise we appeale to this our Apostle, who saith here against the Schismatickes, *We have no such Custome*: You need not turn many leaves to find his judgement, it is expressly set down in the 14 & 15 verses immediatly before this text as an occasion thereof, requiring that *the man should be uncovered*, in the assembly for Divine service to represen his soveraignty over his wife; *The women to be covered*, betokning her subjection to her husband, both these ceremonies *significant*, and used in the publick worship of God; shall any say this was by an extraordinary Apostolicall authority, and therefore not appliable in this point to after Churches: Then was the

Angell

Angell of the Church of *Geneva* out, when he inferred from this text, a confutation of such refractories then, as we do now against the Zelots of our times, saying, (they are the words of *Calvin*) *Tales sunt illi qui bonos ac utiles Ecclesiæ ritus convelunt: Such are they* (saith he) *who abolish the good and usefull rites of the Church.* Beside that the Apostle hath prescribed rules for regulating the *Ceremonies of the Church*, one whereof is *Edification* and what is edificant, the same is also *significant*: whereunto we say, all the chief protestant Divines of severall Churches have subscribed.

One word of the by, what if the uncovering of our heads (as then) were continued in our Church still, could it be called an *Innovation*, which is not now invented, or *Popish*, which rather should be an exprobation to Papists, to see our devout and reverend comportment, at the hearing of Embassages from Christ.

Lastly our *Liturgy*, because a set forme of prayer is faln into their crimination, as though we might not appeal herein to our Saviour Christ, delivering the *Apostles* that set forme, which we call the *Lords Prayer*, saying, *Pray you thus our Father*, &c. Yea (say they) it is said, *pray thus*, not pray *this*, that is, to make it a pattern for other prayers, and not to bee used as a prayer it self, wee desire that St. *Luke* may moderate the matter, who related Christs words in this mannner, *viz. When you pray, say our Father*, &c. And is not there that [*our Father, This,*] which now they were commanded to pray? Again though it were a forme for other prayers, yet this hindreth not but it may be our prayer too: The standing measure of the Land for proportioning all other like measures for grain, may notwithstanding be measured by. It must be some new conceit sure, which hath ingendred this *Innovation*, they thinke perhaps that the command, being *pray thus*, or *This*, in our former sence, would exclude all other forms of prayer excepting this, which scruple ariseth from an inconsideration, not to observe that Christ his answer was directed to the intention of

Math. 6.

Luke 11.

the Apostles, then desiring to have a prefixt forme of prayer of Christ his owne conception, as *John's* Disciples had from their Master. The sence then is, *When* you shall use a prayer of mine own prescription, *pray thus*, so that this kind of direction for that one form can be no exclusion of all other: He that taketh from his freinds own hand a special token of Remembrance in his absence, is not thereby forbid to make use of other *Memorandums*, which he might have had otherwise.

One thing more would be demanded of them, to wit: when ever they knew in al their reading any divine that made this glosse upon that text, as to say *These words, pray thus, import as much as to have said, pray not this prayer.*

Easie it were to mention the *Greeke* and *Latin Liturgies* of the ancient Churches, I rather shall instance in one, which may be satisfactory in it self: The Emperour *Trajan* appointed *Pliny* to be one of the Inquisitors to search out the behaviours of Christians, especially when they were exercised in their religious assemblies and devotions, and to certifie: His certificat was this, *The Christians* (saith he) assembling in privat places, among other prayers, have one for your Highnesse, *Praying God to grant you long life, a faithfull Senate, a strong Army, and a peaceable People:* This was the collect of those Saints and Martyrs, to avow their allegiance unto those Emperours albeit heathenish. I have done with the first imputation against these particulars, touching the simple unlawfulnesse of them.

The second crimination I told you, was against their pretended vitiousnesse, judging two of them *Popish*, two *superstitious*, and two *Idolatrous*; In all which accusations, wee finde that Character visible which *Augustin* noted then in his Schismaticks, when he called them *slanderous*: as first for calling our *Constitutions*, concerning doctrine, *Popish*; notwithstanding they manifoldly and manifestly make against both Pope and popery: And shall Episcopacy be also called *Popish* without a slander, seeing that the Pope himselfe will be ready herein

herein to give the Schismatick the lye, telling that he doth allow for a Popish Bishop, none but such as shal have immediat dependance upon himselfe, their pope, by acknowledging him the universall Bishop of all Bishops: A transcendent title which all our Bishops since the Reformation, have utterly abhor'd, and have abandoned his whole papall jurisdiction, all of them even unto death, and some also by their death and martyrdome.

Secondly, *Superstitiousnes* the next crimination, and is one degree above Popish, because wee cannot say that every Popish act is superstitious, this they impute to our Liturgie and Ceremonies; Let us pitty their ignorance, who never yet knew what formall superstition meant; let them then learne it? *A superstitious act* (say we) *is that which is founded upon a superstitious opinion.* It was not meerly the Pharises often washing, but their opinion of some especiall purgation thereby, which Christ reprehended in them; nor was it the having of an Altar for which St. *Paul* reproved the *Athenians*, when he called them *superstitious Acts* 17. but the opinion of honouring a God thereby, they knew not whom: And is it not in our Law to hold it no felonie or treason which is not done in a felonious or trayterous intention? Let us but open our eyes, and we shall easily see their slanderous lying also, for behold our Church in her service Booke, doth make knowne to all the world that she doth detest the superstition of the Romish Ceremonies, by condemning their superstitious opinions. First, in making them necessary parts of Gods worship. Secondly, in ascribing an efficacious sanctitie unto them: Thirdly, by arrogating a meritorious condignity from them unto themselves. Yea and besides shee instructeth her Reader that shee hath professedly purged her Liturgie of all those Lees and dregges of superstitious opinion of Papists; which makes this their slander far more slanderous.

Yet notwithstanding they persist in condemning the said Ceremonies as having bin either used or abused in Popery,

ſtill bewraying their ignorances, for even this our Apoſtle did make uſe of the ſaying of Poets, *Menander Aratus*, and *Epimenides*, all *Heathens*; And ſhall therefore ſuch Divine ſentences be called *Heatheniſh*. I cannot omit, the peece of prayer in our Liturgie, which is: *That God will accept of our bounden duty not weighing our merits, but pardoning our offences*; the ſame hath beene continually uſed in the Romiſh Maſſe, beſeeching God that hee would admit of them and their devotions, *Non tanquam æſtimator meriti, ſed tanquam veniæ largitor*, *Not as an eſteemer of merit, but as a giver of pardon*; wherein the Romiſh, will they, nill they, diſclaime all conceipt of merit in their publick Liturgie, which is a condignity of a worke by the exact Law of Gods juſtice deſerving an eternall reward, which merit notwithſtanding they maintaine in their new Romiſh Creed, and books of controverſies as an Article of their faith; howbeit, This ſentence was that which brought the great Cardinall *Bellarmine* upon his knees: when after his long and large diſpute about juſtification by perfection of workes; he was inforced at laſt to caſt Anchor abſolutely upon the mercies of God, as (for ſo hee ſaith) *Tutiſſimum, The moſt ſafe* refuge of mans ſoule; this being granted, the ſame ſentence ſerveth us, both for a teſtification of this our ſaving truth to our ſelves, as alſo for a confutation of the popiſh error of merits, which is a judging *a ſervum nequam, out of his owne mouth*: Wee demand then? ought our Church to have uſed this ſentence or not? if ſo, then is not this prayer therefore to be called popiſh, becauſe uſed in popery, but ought ſhe not? Then doe they fondly affirme ſhe ought not to uſe a forme of prayer, which is both wholſome for him that prayeth, and uſefull to convince the Romiſh Church of Error in her ſuperſtitious opinion of merit; But our Saviour hath taught us a more Divine leſſon, ſaying; *Wiſdome is juſtified of her Children*: to let us underſtand, that truth is truth whereſoever it ſoundeth, even as a pearle is a pearle of price, although it bee taken out of the head of a Toade:

Mat 11.

reader I have insisted on this point, because it may justifie our whole Liturgy against the censuring of a rite Popish for that it was used in that Popish Church.

But their next blow is harder, condemning such rites, because abused by Papists, albeit not ignorant that herein wee can justly appeal not only to the custome of ancient Churches of Christ, but even to their owne schismaticall assemblies, for the Primitive Fathers, at the first dawning of publique peace in the Church, began to convert the *Temples* of pagans, (although they had been the brothel houses of Devils) into the houses of God consecrated to his worship; And our opposites themselves can be somerimes contented to use these Churches wherein was professed and practised that popish Liturgy, which they (and justly) inveighed against as indeed *Idolatrous* which is the blackest brand that can be put upon any worshippers, and which these oppolites cast upon our Church as their last filth and dung.

This they do because of two kinds of kneelings, one at the administration of the holy Communion, the other of bowing at the hearing of the name of *Iesus*: To the first our answer is, that papists will not approach to our Sacraments; Or if any do, yet it is in opinion that our consecration doth not operate their faigned transubstantiation, and also the professed protestants, beleeving that there is therein no corporall presence of Christ, cannot adore that as Christ which they know is not Christ, and therefore can as impossibly bee Idolatrous, as the papists in the worshipping their breaden God, cannot possibly but be, our reason is that that was an Article of Faith in the primitiue Churches of God, wherunto wee may justly appeale in a Doctrine never to be repealed.

It is this: That it is impossible for any creature to be in two places at once, not excepting the sacred body of Christ, which their Catholike doctrine they professed for two causes, one to avouch the prerogative of God, to whom the existence in diverse places at one time is properly essentiall: and this they

grounded

grounded upon that divine foundation the Scripture of *God*, *Ps.*139.6. wherin the Psalmist in professing the Diety of the spirit of God, saith, *Whether shall I goe from thy spirit, if I go up to heaven thou art there, if down to hell, thou art there also, and if to the uttermost part of the Sea, thither shall thy hand lead me*: The argument thus: The spirit of God is here, and there, and yonder, therefore it is in diverse places at one time, and consequently God, because by the same essentiall property, he is as well in 300000 of places, and indeed every where as hee is in any three or two: and this they confirm by two circumstances.

First, that the spirit of God was at one time in divers Prophets, *Jeremiah* in *Iudea*, *Daniel* in *Babilon*, *Ezekiel* in *Chobar*, this in the Old Testament, accordingly in the new, the same spirit of God, at one and the same time, was in the Apostles, when they were dispersed in diverse nations in the world for preaching the Gospell of Christ.

Their second reason of this their dispute was to preserve the integrity of the body and humanity of Christ. According to that caution of *Augustine*, *Cavendum est, ut ita divinitatem Christi astruamus, ne humanitatem ejus auferamus. We are so to defend the divine nature of Christ, that we destroy not his bodily and humane nature.*

And therefore they distinguish both natures (in respect of locall existence) arguing thus. Although the Diety be in heaven, yet is it then on earth also, and if on Earth, then is it in Heaven; but the humane nature of Christ, if it be on earth, it is not in Heaven, and when in heaven, then is it not on earth; This was the Catholike Faith in those perfectest & purest times of Christianity; and that this was beleeved of them as an Article of faith is as plaine: Because they maintained that truth against the Hereticks of their time, who impugned the essential properties of *Christs* body, which one Article of ancient Faith which doth strangle more all the vitall parts of the Romish Masse worship.

When

When we ſpeake of impoſſibility of this or that, you are not to imagine that we therby derogate any thing from the Omnipotence of God: God forbid, no, but that which we ſay of Impoſſibility, is truely for the dignifying of his power; as when we ſay of the God of truth; It is *Impoſſible that he ſhould lye, Heb.* 17. or for the Lord of Life, and in himſelfe Immortall, that he *ſhould dye*.

I would not have brought diſputes into the Pulpit, if the importunity of this our unſeaſonable Seaſon had not exacted it of me.

The next and laſt brand falleth upon the Reverence given to Chriſt at the hearing of the name of him our Saviour *Jeſus*, and therefore *Ieſue*, becauſe our Saviour, which they call (ô lack tongue) Idolatrous; Beloved brethren, I appeale to every Conſcience of Man when I heare mention of my Saviour, my heart is inwardly lift up to reverence the perſon of Chriſt in my ſoule, now on the Throne of Majeſty: ſhall it not then bee lawfull for me to expreſſe the ſame praiſe of him, with my body, who hath redeemed me both body and ſoule for his praiſe. But reaſons will not downe with theſe men, except ſuch as may ſeem to be Divine: We ſhall offer them not an only ſeeming, but even a convincing reaſon from God Himſelfe, who to preſerve his people from Idolatry, leaſt they might make any Image of him (the way to an Idolatrous worſhip) commanded them to remember, that when he manifeſted his preſence among them, *you ſaw no ſhape* (ſaid he,) how then did they perceive his preſence? he tells them, *you heard onely a voyce*: as if God had ſaid unto them, *pinge ſonum: Let your Painters picture a voyce*, or any man adore a voyce if he can, how *impoſſible* this is: you may know by this my very voyce, which while I utter, is tranſient, paſt and flowne, before you can faſten your thoughts upon it, and yet in deſpite of truth it ſelfe, they will have us Idolaters.

Before I can end the point of kneeling, I cannot ſilence my griefe, to ſee all geſture of kneeling almoſt ſhut out of the Church; And yet we all know that kneeling in prayer time was the Decorum practiſed by Patriarches, Prophets, Apoſtles, and *Chriſt* Himſelfe; now what gout it is that hindereth, whether of pride, or laſineſſe or perverſneſſe, I know not, This I know, that take away the outward forme of Devotion, the inward will ſooner coole: hethertо we have beene exerciſed in the firſt conſequence of this Text, which is, the confutation of the errors of the Schiſmaticall faction: Our ſecond remaineth, which is the condemnation of their practiſes, yet before I can enter upon it, I would gladly be underſtood concerning the premiſes, namely that I have not ſo pleaded for Ceremonies and Litturgy as to prejudice the wiſedome of them, who by juſt Eccleſiaſticall Order ſhall ſo regulate theſe matters, as may be moſt conducible for peace unanimity and uniformity in the Church. In the interim, it cannot be offenſive that the Child after ſo much vile ugly aſperſions caſt upon our Mother, ſhould vindicate her honour, by whom, through the bleſſing and mercy of GOD; hee hath his ſoules ſpirituall birth and breeding.

And now I haſten to our laſt paſſage whereunto we have been induced by the ſame Text.

We have no ſuch Cuſtome, nor the Churches of God.

Theſe words neceſſarily implying that they who are contentious againſt the Cuſtomes of the Apoſtles, and Churches of God, doe by their ſeparation from her, make themſelves Adverſaries againſt the Church, againſt her members, againſt *God* and againſt their owne ſoules theſe foure: For the Church is thereby left to a vexatious deſtruction, breach of Chriſtian libertie, loade of infamy, and lurch of ſpirituall maintenance as much as can poſſibly bee wrought.

First, The very ſeparation it ſelfe is to the Church as a rupture in the body of Man; which did make *Chryſoſtome* to burſt out into this hyperbole. *Theſe that raiſe contentions in the Church, are worſe than they who pierced the ſides of Chriſt:* In which figure there is this truth, That Chriſt, who gave his naturall body for His Myſticall body; which is his Church, will require a ſevere accompt of them who ſhall rent the peace of the Church.

The liberty of the Church (by the confeſſion of all Chriſtian Churches, none excepted) is a power in GODS Church to order things indifferent according to the Apoſtolicall rules, *of Decencie, order and edification*, whereupon wee make bold to call theſe contentious men, for their contrary opinion of judging this liberty of Gods Church unlawfull, *ſuperſtitions:* ſtrange will ſome ſay: They who enveigh againſt ſuperſtitions ſo bitterly, and in that pretence fall into ſeparation from the Church, to be termed *ſuperſtitious*. 1 Cor. 14.

Yes Beloved, and we need not to ſtraine a gnat in proving it: That Admirable Man of God, and Paſtor in the Church of God in *Geneva*, whom without preface of honour, I cannot name, to wit *Calv.* upon the words of *Deutronomie*, wherein Gods People were forbid to make any compacts with the Heathen: which (being no morall but onely a judiciall Law, and therefore was not to be exacted now of Chriſtians) reflecting upon the libertie of Chriſtians in their uſe of Eccleſiaſticall rites, gave this caution, that none urge too vehemently this againſt ceremonies according unto the Apoſtles doctrine, wherin condemning them who tooke away the Chriſtian libertie of eating meates by theſe and their contrary preſcripts, *Eate not, taſte not, handle not*: which is all one with *Weare not, reade not, Kneele not*, and other caſes of indifferency: Are not then theſe men fit objectors of ſuperſtition againſt the Col. 2.

Churches Ordinances, who are themselves so grosly superstitious, pardon us, for who is there in these times that will not stand zealously upon his right of libertie.

Infamy is (after mortall) the most grievous of persecutions wᵗʰ they have multiplied outragiously by their infamously famous *libels* & *pamphlets*; beside the slanders wᶜʰ, as have bin alledged, by imputing Idolatry the vilest of Adulteries unto her, as if cursed children should call their mother whore: whereas our Apostle held it necessary to admonish all Christians to take heede they give no scandall to the Church of *God*, 1 *Cor.*10. be this spoken to the Sectarists who make themselves scandalous against the Church, rather than endure any the least of this which they call the scandalls in the Church.

The injuries to the members of the Church are the next mischiefes of separation: the first is the breach of *Unitie*: O how many obligations did our Apostle put upon his *Ephesians* for preserving of *Unity* in the Church. the first is because it is *one body*, second *one spirit*, which is the spirit of *Union*: third *one hope of our calling*: that is to say the hope of one heavenly inheritance; after followeth *one Lord*; which is our Head Christ, and *one faith*, the soule of our soules, and *one Baptisme*, the Seale of the said Faith, and last and chiefest *one Father* of all who above all things, delighteth in the unanimity of his Children; for take away *Unity*, and all *Sympathie* is dissolved, which is a compassionate affection one to each other, which the Apostle sheweth in his comparison betwixt the Church of God and Mans body, wherein the Members doe mutually rejoyce and grieve at the joy or griefe of each other, in so much as, if the Heele be prickt the tongue cries I am hurt, and every part of the body if it were a tongue would cry the same, I am hurt, this is called the sympathy of the members of the body: but when Members are dislocated and disjoynted then

Ephes. 4. 4.

mutuall

mutuall affection is deaded; and where Sympathy ceaſeth, farewell all *Charity*, which neceſſarily ſeperateth it ſelfe together with the ſeperation; now, I beſeech you, loſſes of *Vnity*, *Sympathy* and *Charity* are not theſe *injuries*? And commonly all theſe ſpring from one root *envie*.

For Eccleſiaſticall records tell us that the Originall of Schiſmes hath been that he who (according to the firſt Character of the contentious perſon) did make *oſtentation of his owne worthines* and found not reſpect from *Governours* in the Church; did therupon picke quarrels with her in one pretence or other, even as *Aerius* the head of a faction, becauſe he could not obtaine to be made Biſhop, was the firſt that ſpake againſt the degree of Epiſcopacy it ſelfe; But yet there was peradventure ſome title of worthineſſe of learning in ſuch kind of men in ancient times: But what now? Our Apoſtle, according to the former compariſon of mẽbers of the Church and parts of mans naturall body, wiſhing the contentation of every part, and to avoyd *envy*: *The hand* (ſaith he) *will not ſay becauſe I am not the eye, I am not of the body*; meaning every part of the body contenteth it ſelfe with the naturall Order it hath in the body, elſe there would be a diſſolutiõ of the whole body: But in theſe times the hand and foot both mutin, cauſe they are not eyes, & except our Cobl.rs & Weavers be allowed for Miniſters, they will acknowledg no head nor member; how theſe ſhould receive ſo much tolleration any where within this Church I know not, except men thought themſelves worthy to bee led with blind guides: when as there might be as true Doctrin ſometime expected from Bedlam, whereof ſome examples might be given, if ſuch Doctrines were not fitter for a Stage then a Pulpit.

But to ſpeak one word of them who arrogat the ſpirit to themſelves by their extemporal faculty w^ch^ they bragge of; and enveighing againſt Popery: notwithſtanding make themſelves Popiſh, yea very Popes, for this is the excellency which the Pope of Room boaſteth of, that he is the ſupreame and ſole infallible Iudge in matters of Doctrine; a priviledge thus expreſſed by the Ieſuite *Valentianus*: *Papa ſive diligentiam adhibuerit, ſive non adhibuerit tamen infalibiliter judicat*; that is, *whenſoever the Pope determineth any doctrine, his judgement is infallible, whether he uſe diligence to try the Truth or not*, which is flatly the hereſie of *Enthuſiaſticks*:

As for the impiety againſt God, it is evident in this that the Churches, wherein Schiſme is made, are called the *Churches of God*; And the God of theſe Churches is called the God of Peace; and ſo ſtiled by Saint *Paul* almoſt in every Epiſtle, as *Romans* 15.13. in his bleſſing to them, *The God of Peace be with you all*, 2 *Cor.* 13. 11. He joyneth bleſſing and admonition together: *Live in Peace and the God of Love and Peace be with you*, *Phil.* 4.7. Hee prayeth, *That their hearts and mindes may bee poſſeſſed with Gods peace*: 2 *Theſſ.* 3. 16. His Prayer to the *Theſſalonians* is *That God would give them peace*, διὰ παντὸς ἐν παντὶ τρόπῳ *alwayes and by all meanes*: Peace is a Iewell. But to what end is this? even to know that he that is enemy to the Peace of *God* is alſo enemy to the God of peace. For 1 *Cor.* 14.33. *For God is not the God* ἀκαταστασίας, *that is, of Tumultuouſnes confuſednesſe: but of peace as in all the Churches of the Saints.*

Sacriledge was the laſt Character wherewith *Auguſtine* decyphred this contentious man; And Sacriledge being a depriving the Miniſters of God of their due. God by the Prophet accounteth it a *Robbery*

to

to Himſelfe. But is it poſſible that devout men, who are ſo great enemies to Idolatry, and aſſume to bee above all others ſpirituall, ſhould become Sacrilegious. The Apoſtle ſheweth this was no newes in his dayes, *Rom* 2. 22. *Thou that abhorreſt Idolls, Committeſt thou Sacriledge.* Match we now an Idolatrous, and a Sacrilegious Man together, as the Apoſtle doth here, and the Sacrilegious will thinke that the Idolatrous is farre more execrable then he himſelfe can be. This Text which I have alleadged will ſay no: for doubtleſſe Saint *Paul* the moſt excellent diſputant that hath bin knowne, knew his Logicke, in reaſoning, for when he condemneth, the Sacrilegious Iew in compariſon of the Idolatrous *Gentill*, it muſt bee held either (as the Schoole ſpeaketh) an argument *ab æquali*: that is, thou Sacrileger, art as ill as the Idolater is: or elſe *a minori*: thou art worſe, wherefore how ever theſe contentious men may maske themſelves, under the viſard of Religion and Auſterity in abhorring popery, ſuperſtition, or Idolatry, yet are they in one reſpect far worſe than the other, in as much as experience of all times hath proved that the Idolater was always a Reverencer of ſome Diety, nor ever was a Superſtitious Atheiſt heard of, although contrarily when hath there bin any *Atheiſt* who was not Sacrilegious, that is, a robber of Gods right.

Seeing now that contentiouſneſſe for ſeparation is every way ſo pernicious: how ſhall the Seperatiſt ſatisfie himſelfe? ſhall he think to make a Church of his own which ſhall be a Church of God, let us try this, 1 *Cor.* 12. 27. ſpeaking of this Church of God at *Corinth*, he ſaith *You are the body of Chriſt, and Members of your part*: Wherein we are to have two conſiderations of the Church of *Corinth*, one as it was a particular

particular Church, and compared with that which is called the Catholike and universall Church of Christ: And so it is but a Member thereof. Secondly, as it is compared with its owne Members, so is it *The body of Christ* in it selfe; whence it followeth that Members broken from this Church of God in *Corinth* did therby devide themselves from God Himselfe: *Cyprian* and *Augustine* had to deale with such contentious persons in their times, and either of them proclaimed this saying: *None can have God for his Father, who hath not the Church for his Mother*; meaning them who were separated from their own Churches: The *Papists* you know arrogate this saying to the Church and Pope of *Rome*, but vainely, because *Cyprian* at this time was at difference with *Stephen* the then Pope and contemned his excommunication, and *Austin* was one of them who withstood the Popes usurpation of appeales to *Rome*.

It is time to conclude, the contentious men being Authors of too many miseries, the greatest mischiefe will bee against their own soules, because whosoever by contention maketh himselfe an adversary to the Church of the God of Peace, doth therein make the God of Peace of the Church an Adversary to himselfe, and what must his reward then bee but here sorrow and anguish of soule, and in the end, endlesse woe: As for you (Beloved in *Christ Iesus*) be you exhorted in the words of our Apostle, 1 *Cor.* 1. 10. *I exhort you, Brethren, by the Name of our Lord Iesus Christ, that you speak one thing, and that there be no divisions among you, be perfect in one minde and in one judgement.*

All Glory bee to God, *&c.*

FINIS.

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